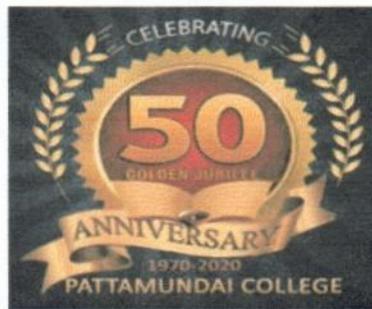


A WEBINAR



ON
SOCIAL MOVEMENT OF WOMEN IN
INDIA
18TH SEPTEMBER 2020



DEPARTMENT OF SOCIOLOGY
PATTAMUNDAI COLLEGE
PATTAMUNDAI

REPORT

An extramural webinar was organised by the Department of Sociology, Pattamundai College, Pattamundai on 18-09-2020 on the topic, "***Social Movement of Women in India***". The resource person of the webinar was Prof. Premananda Parida, former Prof. and Head P.G. Department of Anthropology, Sambalpur University. Prof. Adhikari Laxminarayan Dash, Principal of the college chaired the webinar and formally welcomed the resource person and all the participants. Capt. Manoj Parida HOD Sociology gave a key note address on the topic and Mr. R.K. Senapati, Reader in sociology introduced the resource person. Most of the students of the department, other departments, staff members of the college, lecturers and research scholars from other colleges, Universities attended the webinar. The webinar was ended with a vote of thanks by Dr. M.K Nayak, Lecturer in English.



OFFICE OF THE PRINCIPAL

Mobile : 9437376724

PATTAMUNDAI COLLEGE

NAAC ACCREDITED B+ GRADE

PATTAMUNDAI, KENDRAPARA, ODISHA - 754215

Ref No. : 813

Date..... 04/09/20

To

Dr Premananda Panda
Former Prof & Head,
Department of Anthropology,
Sambalpur University and
Former Director, SCSTRTI,
Govt of Odisha.

Sub: -Request to act as a Resource Person.

Dear Sir,

You are requested to act as a Resource Person for the extramural webinar on **“Social Movement of Women in India”** organised by the Department of Sociology of this college at 11.00 am on 18th September 2020.

Your kind consent is highly solicited.


Principal
Pattamundai College



Principal Pattamundai College <pattamundaicollege@gmail.com>

Capot. M. Parida
H.O.D. Sociology
Anilakar
5.9.20

Invitation as Resource Person

3 messages

Principal Pattamundai College <pattamundaicollege@gmail.com>
To: anthprem@gmail.com

Fri, Sep 4, 2020 at 12:45 PM

Principal
Pattamundai College
pattamundaicollege@gmail.com

 Invitation.pdf
381K

Premananda Panda <anthprem@gmail.com>
To: Principal Pattamundai College <pattamundaicollege@gmail.com>

Sat, Sep 5, 2020 at 1:58 PM

Dear Respected Principal,

Thank you very much for inviting me to act as a resource person to speak on 'Social movement of Women in India' on 18th of this month . It is my pleasure to accept the invitation

On this Teachers' day I express a warm wish to your institute to build an image of academic excellence and blessing to my student Mr. Manoj Parida .I shall send my photograph as short CV soon as desired With regards

Yours sincerely,
prof Premananda panda

On Fri, Sep 4, 2020 at 12:44 PM Principal Pattamundai College <pattamundaicollege@gmail.com> wrote:

Principal
Pattamundai College
pattamundaicollege@gmail.com

Premananda Panda <anthprem@gmail.com>
To: Principal Pattamundai College <pattamundaicollege@gmail.com>

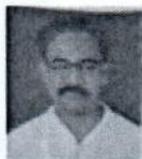
Sat, Sep 5, 2020 at 8:46 PM

Dear Principal Ji ,
Kindly see the CV and Photo as desired Thanks Yours sincerely
P Panda

[Quoted text hidden]

 for intoducution self.docx
20K

Prof. Premananda Panda



M.Sc, Ph. D. Anthropology, PG & Post Doc HRM, PG Adu and Edu

Prof. Premananda Panda taught Anthropology and Management at Post Graduate and MTI level exceeds for more than three decades and about two decades respectively. Dr Panda Joined as faculty in Sambalpur univ since 1981 got his Ph D in 1982 .He did his post-graduation in 1975 from Utkal University and graduated with 1st class 1st in Hons from Khallikote college in 1973 and Ph. D from Sambalpur University in 1982. He acquired one year diploma in Adult and non-formal education from ISSR, Vellore, India in 1990 and a three year diploma in HRD from NIHRD, Chennai in 1997.

On invitation Prof. Panda has visited a few overseas countries like United States of America, The Philippines, South Africa Republics, England and Singapore on academic assignments and skill share programs. He visited many universities on academic assignment like Pondicherry University, Dharward University, University of Allahabad, Mysore University, Madras University, University of Pune, ASI jagdalpur, Bastar, Chhattishgarh, Lal Bahadur Sashtri Academy of Administration, Missouri, Uttarakahnd. Gopabandhu Academy of Administration Bhubaneswar, SCSTRTI, Police Academy Bhubaneswar KITT, KISS, and served as a visiting professor in Utkal University and many more universities and institutions Prof. Panda is associated as principal investigator in a few major research projects and collaborated in one global project of genome studies. As a Nodal Member of National Literacy Mission, Prof Panda has evaluated TLC of Sib Sarag District, Assam. He is a member of the editorial board of three national and two international professional journals. In addition to his duties, he worked as Placement officer for MBA Sambalpur University for few years. He is associated with many state level and national level NGOs. At present is a member of Development Research Institute (DRI) Bhubaneswar.

Recently he acted as an expert in selection committee for IFS candidates organized by UPSC'. And a Single Person of Contact(SPOC) for Project Genesis recognized by infoso, Bhubaneswar . As a trainer he offers the Soft Skill Development (SSD) program to the trainees. He was the coordinator for the ST/SC and minorities coaching for NET and also for remedial coaching at the university level. He has been invited as delegate for deliberation on land acquisition and alienation (March 2008), contract farming (March 2007) being organized by Lal Bahadur Sashtri Academy of Administration, Missouri, Uttarakahnd. He was invited as resources person deliver talk in more than eight international conferences in India and aboard. He has been associated academically with more than 35 universities and about 15 research institutes in India and four universities abroad. Presently, he is the external member for course development Hyderabad Central University. A decade back he was elected and effectively served as the General Secretary of Sambalpur University Teachers' Association (SUTA). Although the ongoing work is on displacement due to development and the role of state in it, his present interest is to work on corporate anthropology and anthropology of Human Resource development. He delivered key note addresses in many national seminars on topics like Globalisation, Urbanization and Migration, Tribal transforming situations in India, IKS and Alternative development approaches and chaired many session at national and international seminar also acted as judge for the award of Young Behavioral Scientist being Organized by Bastar Viswavidyalaya, Jagdalpur Chhattishgarh

- * Vice President, Vasundhara , National Level NGO
- * Academic Council Member of National Law University, Odisha Cuttack
- * National council member of Indian Society for Training & Development (ISTD), New Delhi
- * Member of the editorial board International Jou of Social ScResearch
- * Consultant to CTRD working on development sectors
- * Executive member Human Development New Delhi
- * Member of Centre for migration study under DRI Bhubaneswar

Post held:

Former Director SCSTRTI ,Govt. of Odisha, India
Former Member Secretary ATLC Govt of Odisha, India
Former Prof and Head, Dept of Anthropology, Sambalpur University, Odisha, India

Former visiting Professor in Dept Anthropology ,University of Orange Free State, Free State
Bloomfontein, and University of Pretoria South Africa,South Africa
Former Consultant, National Project on "Effectiveness measurement of development Intervention
in nine PVTG inhabiting States", under SCSTRTI Govt. of Odisha,India
Former Consultant National Project on Habitat Right under FRA Under Vasundhara
Former Director HDF School of Management
Former visiting professor Dept Anthropology , Utkal university Odisha
Former coordinator for the ST/SC and minorities coaching for NET and also for Remedial coaching at
the university level for few years during 1990s.
Former subject expert and negotiator appointed by Govt. of Orissa on ethnic trouble between Kondhs
and Panas in Phulbani, Odisha .
Successfully Guided 14 Ph.D scholars and at present six more scholars are working with him for
doctoral and post-doctoral works.
Published eight books and a little more than 70 papers in books and journals of National and
International repute.
Edited Seven Volumes of OEC organize by HDF c-Dar as member of editorial Board

Areas of Experience:

Administration in Govt. and Private Organizations, Post Graduate Teaching (India and
abroad),Research (Exploratory, Explanatory, Impact Assessment, Experimental both baseline in-depth)
,Training and Development, Displacement and Development studies Employee Training ,Capacity
Building ,Rural Development, Qualitative Research, Data Analysis,
Community Development ,Proposal Writing, Sustainable Development ,Microfinance ,Nonprofits
and Sustainability

Prof (DR) Premananda Panda , Vice President Vasundhara, NGO of National repute working on Tribal
rights and forest issues, Former Director Advance Research Methodology in Social Sciences course
organized at NCDS a unit of ICSSR Bhubaneswar , Former Consultant, National Project on
"Effectiveness measurement of development intervention in nine PVTG inhabiting states: An outcome
Analysis",

Former Visiting Prof. Utkal University, Vani Vihar, Bhubaneswar, Odisha.
Former Visiting Prof. Orange Free State University, Bloemfontein, South Africa Republic.
Former Director Human Development Foundation School of Management, Bhubaneswar, Odisha
Former Member Secretary Adivasi Training Language and Culture (ATLC) Govt. of Odisha
Former Director SC ST RTI, Govt of Odisha
Former Prof and Head, Dept of Anthropology, Sambalpur University, Jyoti Vihar, Odisha



DEPARTMENT OF SOCIOLOGY
PATTAMUNDAI COLLEGE , PATTAMUNDAI

Organises
A Webinar on

"SOCIAL MOVEMENT OF WOMEN IN INDIA"

Date: 18.09.2020 , Time:11 A.M



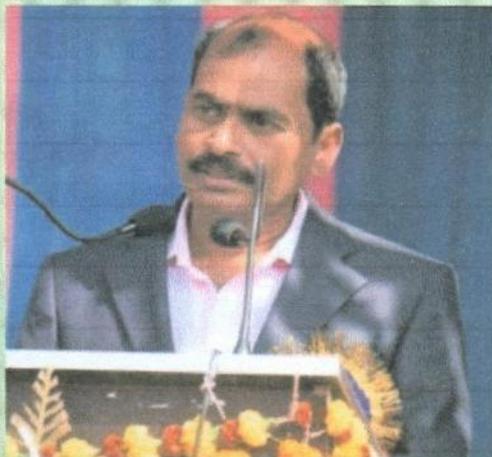
RESOURCE PERSON

Dr. Premananda Panda
Former Prof & Head,
Department of Anthropology,
Sambalpur University and
Former Director, SCSTRTI
Govt. of Odisha



Principal

Prof. A.L.N Dash
Pattamundai College
Pattamundai



Capt. Manoj Parida
Reader & Head,
Deptt. Of Sociology and Convenor



Mr. R.K. Senapati
Reader in Sociology
Co-Convenor

Social Movement of Women in India

(Highlights of the talk delivered on 18th Sept, 2020, organised by Pattamunde College, Kendrapada, Odisha)

By. Prof Premananda Panda

Movement refers to a concerted effort of an organised group based upon certain issues either to enhance their united power to get their rights and privileges materialised that remained hitherto overlooked. It can also target to stall or alter the existing process of marginalisation, discrimination, deprivation, discontentment, devaluation and defamation that adversely affect them. This is a fight against oppression and exploitation existing within the given socio-political space of society. Thus, a social movement consists of a number of people organized and coordinated to achieve some task or a collection of goals. Concerned people, often as participants, are interested in bringing about social change in transactions of tangible or / and intangibles in social practices. Unlike mob, movement has a mindful behavioural accomplishment. Compared to other forms of collective behaviour, movements have a behaviour indicating high degree of organizational cohesion sustain for longer duration to meet the goal hitherto ignored. It is an instrument to bring social transformation. Thus, social movements play such an important role in bringing about social change in political, religious, educational, health, corporate, government and other institutional arenas. Popularly, contribution of any movement is social cohesion to address the historic injustice inflicted upon a section of voiceless people who have been levelled by the dominant as inefficient and undeserved. Thus, it is a move for social, economic and political rights of specific categories of people like women, tribal, peasants and industrial workers; for improvement in conditions of work and autonomy to women; and for equal remuneration for work. In general, social movement on issues affecting men and children like abortions, adoption of children, sexual exploitation is socio-cultural vibrates.

Causes of movement can be attributed to three distinct Phenomena:

1. Deprivation 2. Discontent 3. Frustration

These three are frequently assumed to be sufficient causes for initiating or joining a social movement. When we analyse relationship between the historical reasons of movement and the participant members, we can realise that it is not simple. There is little evidence that the most deprived segments of a population are the most likely to participate in social movements. Social movements are typified on the basis of many parameters: Broadly are four types of social movements:

1. Redemptive: That, seeks total personal transformation and is typically religious in nature. The spread of Christianity is a prime example of a redemptive social movement.
2. Reformative: It advocates for minor changes instead of radical changes. For example, the revolutionary movements can scale down their demands and agree to share powers with others, becoming a political party.
3. Revolutionary: A social movement advancing exclusive competing claims to control of the state, or some segment of it.
4. Alternative: It seeks limited societal change, Example; Mothers Against Drunk Driving (MADD) is an example of an alternative social movement because it targets one behaviour—drunk driving.

The principles of understanding and interpreting the social movement vary across theoretical approaches such as radical, liberal, socialist, Gandhian, Marxist and the new fundamentalist. It is documented in many studies that the women's movement has a long history in India. Much longer than the current 'second wave' movement, or even the 'first wave' of earlier this century. Women social movement in India can be traced to that of ancient shakti cults: The Shakti cults go back centuries, and the concept of Shakti, the female power principle was recognized thousands of years ago. In this form, the women's movement signifies, not merely an oppositional force powered by anger, a rather negative reaction to oppression, but the development of a distinctive female culture, a positive and creative force inspiring men and women alike. The changes or rather the transitions that have occurred within the women's movement in India have not followed a chronological or linear pattern, but have at all stages involved a collage of influences, local, national and international.

Pre-independence social movements of women are qualitatively different from the movements of post independent era. Ramayana Purusottam – Normative society centred around Sita where she has been projected a symbol of tolerance and totally subservient to her husband who has been projected as an idol for society. Protest against male was unheard. Women oppressions and destitution are being rationalised under the aegis of patriarch for the societal good. The women were commoditised treated as at par with the wealth and designate as *dasi* Mahabharat (The conversation between Krishna and Arjuna) Fight for power a fight between virtues and vices – the victims and the victors – cantered around Draupadi where the suffering of a woman has been symbolised to protest against the exploitation and discrimination in public. While expressing the utter displeasure and blaspheming on social norm and patriarch model of

society at large, finding no alternatives the strenuous woman surrendering herself to the super natural power.

Kautilya's work was centred around state regulation on finance and punishment. It refers to – the role of women Arthasāstra written by Kautilya (also known as Vishnugupt and Chanakya) during 2BCE-3CE is a treatise on statecraft or the science of politics. Chanakya had stooped so low in portraying women in a shabby way. He said that woman does not become holy by offering charity, by observing hundreds of fasts, or by sipping sacred water, as by sipping the water used to wash her husband's feet. Such people cannot have democratic thinking as they are women haters. Swami Vivekananda supported the cause of women and strongly believed that the women should be educated and be involved in all decision-making process regarding the women welfare.

Raja Rammohan Roy the founder of Brahmo Samaj believed the extremely low position of Hindu women was responsible for practices like Sati Pratha. He advocated the abolition of polygamy and wanted women to be educated and given the right to inherit property. Swami Dayanand Saraswati the founder of Arya Samaj movement was among the pioneers of women's rights and equality in modern time periods. He advocated the equality of sexes. There was at time when most upper class families were reluctant to send their daughters to government schools, because of the presence of male teachers and inspectors. It was his initiatives to start special women education al institute for women. In Jllandar Kanya Mahavidyalaya is an example of his initiative. Gopal Krishna Gokhale, the social reformist was in favour of women education too. There are other social reformists such as Mohandas Karam Chand Gandhi, Gopabandhu Das, Monovendranath Roy, Sarat Chandra Bose, Jaya Prakash Narayan and Dr. Babasaheb Bhimrao Ramji Ambedkar including women reformists like Savitribai Phule – one of the earliest Indian feminists, Tarabai Shinde and Pandita Ramabai who directly or indirectly contributed to the cause of women emancipation and welfare, however, none of them have ever stated in favour of equality with men in frontiers of property inheritance, share in policy making bodies, and the like till constitution provided the power to have peaceful protest to fight against discrimination and exploitation

British colonial period the social evils like Sati and untouchable were banned. 1822 to 1835 was the period in which the British officials realised the underdog position of Indian women and therefore brought the act and enforced. Prior to India's independence organisations that addressed social issues and sought change for women were closely associated with

independence movement. All India women's conference (AIWC) the most intellectuals derived from all working organisations then were in favour of women education. But the women leaders argued that unless other intimately connected issues like child marriage, dowry, widow remarriage are addressed the education reform for women will have no meaning. Women Indian Association was incorporated with AIWC and they formed a National Federation of Indian Women (NFIW) to fight for the rights and protection of women from oppressive social customs.

The goals and structures of women's movements reveal the commonalities as well as the differences among women. For example, feminist movements tend to be related with the aspirations and the opportunities of middle-class women. Feminist movements include women's rights movements focusing on the goals of equal rights under the law and equal access to education, careers, and political power. Similarly, the women's liberation movements challenge cultural patterns of male dominance in the family and personal life through strategies that raise the awareness of women of their own subjugation, often within the context of women groups only.

Feminism in India is a set of movements aimed at defining, establishing, and defending equal political and economic rights for women in India. It is the pursuit of women's rights within the society of India. Like their feminist counterparts all over the world, feminists in India seek gender equality: the right to work for equal wages, the right to equal access to health and education, and equal political rights. Indian feminists also have fought against culture-specific issues within India's patriarchal society, such as law of inheritance .

The history of feminism in India can be divided into three phases: the first phase, beginning in the mid-19th century, initiated when reformists began to speak in favour of women rights by making reforms in education, customs involving women; the second phase, from 1915 to Indian independence, when Gandhi incorporated women's movements into the Quit India movement and independent women's organisations began to emerge; and finally, the third phase, post-independence, which has focused on fair treatment of women at home after marriage, in the work force, and right to political parity.

Despite the progress made by Indian feminist movements, women living in modern India still face many issues of discrimination. India's patriarchal culture has made the process of gaining land-ownership rights and access to education challenging. In the past two decades, there has also emerged a trend of sex-selective abortion. To Indian feminists, these are seen as injustices worth struggling against.

As in the West, there has been some criticism of feminist movements in India. They have especially been criticised for focusing too much on women already privileged and neglecting the needs and representation of poorer or lower caste women. This has led to the creation of caste-specific feminist organizations and movements. Women's role in pre-colonial social structures reveals that feminism was theorized differently in India than in the West. In India, women's issues first began to be addressed when the state commissioned a report on the status of women to a group of feminist researchers and activists. The report recognised the fact that in India, women were oppressed under a system of structural hierarchies and injustices. During this period, Indian feminists were influenced by the Western debates being conducted about violence against women. However, due to the difference in the historical and social culture of India, the debate in favour of Indian women had to be conducted creatively, and certain Western ideas had to be rejected. Women's issues began to gain an international prominence when the decade of 1975–1985 was declared the United Nations Decade for Women.

Indian feminists face certain obstacles in Indian society that are not present or as prevalent in Western society. While Indian feminists have the same ultimate goal as their Western counterparts, their version of feminism can differ in many ways in order to tackle the kind of issues and circumstances they face in the modern-day patriarchal society of India. Indian feminists attempt to challenge the patriarchal structure of their society in a variety of ways. Sampat Pal Devi is a former government worker and mother of five, who noticed domestic abuse and violence within her own community as she grew up in India. As a result, she decided to start a vigilant group known as the 'Gulabi Gang' who track down abusers and beat them with bamboo sticks until it is believed that they have repented and victims have been sufficiently avenged. In the area of religion, Indian feminists draw attention to the powerful image of female Goddesses in Hinduism. They also point out the matriarchal pre-history of Indian society and emphasize on the fact that there have been periods of Indian history that were not patriarchal and communities that were largely female-orientated and matriarchal, existed. Indian women negotiate survival through an array of oppressive patriarchal family structures: age, ordinal status, relationship to men through family of origin, marriage and procreation, and patriarchal attributes. Examples of patriarchal attributes include dowry, siring sons etc., kinship, caste, community, village, market, and the state. It should, however, be noted that several communities in India, such as the Nairs of Kerala, Shettys of Mangalore, certain Marathi clans, and Bengali families, exhibit matriarchal tendencies. In these

communities, the head of the family is the oldest woman, rather than the oldest man. Sikh culture is also regarded as relatively gender-neutral.

In India, of communities recognised in the national Constitution as Scheduled Tribes, "some ... [are] matriarchal and matrilineal" "and thus have been known to be more egalitarian." According to interviewer Anuj Kumar, Manipur, "has a matriarchal society", but this may not be a scholarly assessment. Manipur was ruled by strong dynasties and the need for expansions of borders, crushing any outsider threats, etc. engaged the men. So, women had to take charge of home-front. In Muslim families, women and men are considered differentially. The religious text -Quran teaches that the mind of female is half of male and are generally different biologically. Therefore, Islam grants different rights to the husband and wife. In this sense, the husband may take more of a leading role in the household.

The heterogeneity of the Indian experience reveals that there are multiple patriarchies, contributing to the existence of multiple feminism. Hence, feminism in India is not a singular theoretical orientation; it has changed over time in relation to historical and cultural realities, levels of consciousness, perceptions and actions of individual women and women as a group. The widely used definition is "An awareness of women's oppression and exploitation in society, at work and within the family and conscious action by women and men to change this situation."

Acknowledging sexism in daily life and attempting to challenge and eliminate it through appropriate deconstruction of the contemporary mutually exclusive notions of femininity and masculinity as biologically determined categories opens the way towards an equitable society for both men and women. The male and female dichotomy of polar opposites with the former oppressing the latter at all times is refuted in the Indian context because it was men who initiated social reform movements against various social evils. Patriarchy is just one of the hierarchies. Relational hierarchies between women within the same family are more adverse. Here women are pitted against one another. Not all women are powerless at all times. There have been intense debates within the Indian women's movements about the relationship between Western and Indian feminism. Many Indian feminists simultaneously claim a specific "Indian" sensitivity as well as an international feminist solidarity with groups and individuals worldwide. The rise of liberal feminism in the West in the 1970s focused deeply on demands for equal opportunities in education and employment, as well as ending violence against women. To a large extent, the emerging feminist movement in India was influenced by Western ideals. These called for education and equal rights but also

adapted their appeals to local issues and concerns, such as dowry-related violence against women, Sati, sex selective abortion, and custodial rape. Some Indian feminists have suggested that these issues are not specifically "Indian" in nature but rather a reflection of a wider trend of patriarchal oppression of women. A few clippings from History: According to Maitrayee Chaudhuri, unlike the Western feminist movement, India's movement was initiated by men, and later joined by women. But feminism as an initiative by women started independently a little later in Maharashtra by pioneering advocates of women's rights and education: Savitribai Phule, who started the first school for girls in India ; Tarabai Shinde, who wrote India's first feminist text *Stri Purush Tulana (A Comparison Between Women and Men)* in 1882; and Pandita Ramabai, who criticized patriarchy and caste-system in Hinduism, married outside her caste and converted to Christianity (1880s). The efforts of Bengali reformers included abolishing sati, which was a widow's death by burning on her husband's funeral pyre , abolishing the custom of child marriage, abolishing the disfiguring of widows, introducing the marriage of upper caste Hindu widows, promoting women's education, obtaining legal rights for women to own property, and requiring the law to acknowledge women's status by granting them basic rights in matters such as adoption.

The 19th century was the period that saw a majority of women's issues which came under the spotlight and reforms began to be made. Much of the early reforms for Indian women were conducted by men. However, by the late 19th century they were joined in their efforts by their wives, sisters, daughters, proteges and other individuals directly affected by campaigns such as those carried out for women's education. By the late 20th century, women gained greater autonomy through the formation of independent women's own organisations. By the late 1930's and 40's a new narrative began to be constructed regarding "women's activism". This was newly researched and expanded with the vision to create 'logical' and organic links between feminism and Marxism, as well as with anti-communalism and anti-casteism, etc. The Constitution of India did guarantee 'equality between the sexes,' which created a relative lull in women's movements until the 1970s.

During the formative years of women's rights movements, the difference between the sexes was more or less taken for granted in that their roles, functions, aims and desires were different. As a result, they were not only to be reared differently but treated differently also. Over the course of time, this difference itself became a major reason for initiating women's movements. Early 19th century reformers argued that the difference between men and women was no reason for the subjection of women in society. However, later reformers were of the opinion that

indeed it was this particular difference that subjugated women to their roles in society, for example, as mothers. Therefore, there was a need for the proper care of women's rights. With the formation of women's organisations and their own participation in campaigns, their roles as mothers was again stressed but in a different light: this time the argument was for women's rights to speech, education and emancipation. However, the image of women with the mother as a symbol underwent changes over time – from an emphasis on family to the creation of an archetypal mother figure, evoking deep, often atavistic images.

The colonial venture into modernity brought concepts of democracy, equality and individual rights. The rise of the concept of nationalism and introspection of discriminatory practices brought about social reform movements related to caste and gender relations. This first phase of feminism in India was initiated by men to uproot the social evils of sati (widow immolation), to allow widow remarriage, to forbid child marriage, and to reduce illiteracy, as well as to regulate the age of consent and to ensure property rights through legal intervention. In addition to this, some upper caste Hindu women rejected constraints they faced under Brahminical traditions. However, efforts for improving the status of women in Indian society were somewhat thwarted by the late nineteenth century, as nationalist movements emerged in India. These movements resisted 'colonial interventions in gender relations' particularly in the areas of family relations. In the mid to late nineteenth century, there was a national form of resistance to any colonial efforts made to 'modernize' the Hindu family. This included the Age of Consent controversy that erupted after the government tried to raise the age of marriage for women. Several Indian states were ruled by women during British colonial advance including Jhansi (RaniLaxmibai), Kittur (RaniChennama), Bhopal (QuidisaBegum)and Punjib (Jind Kaur).

During this period the struggle against colonial rule intensified. Nationalism became the pre-eminent cause. Claiming Indian superiority became the tool of cultural revivalism resulting in an essential model of Indian womanhood similar to that of Victorian womanhood: special yet separated from public space. Gandhi legitimized and expanded Indian women's public activities by initiating them into the non-violent civil disobedience movement against the British Raj. He exalted their feminine roles of caring, self-abnegation, sacrifice and tolerance; and carved a niche for those in the public arena. Peasant women played an important role in the rural Satyagrahas of Borsad and Bardoli. Women-only organisations like All India Women's Conference (AIWC) and the National Federation of Indian Women (NFIW)

emerged. Women were grappling with issues relating to the scope of women's political participation, women's franchise, communal awards, and leadership roles in political parties.

The 1920s was a new era for Indian women and is defined as 'feminism' that was responsible for the creation of localized women's associations. These associations emphasized women's education issues, developed livelihood strategies for working-class women, and also organised national level women's associations such as the All India Women's Conference. AIWC was closely affiliated with the Indian National Congress. Under the leadership of Mahatma Gandhi, it worked within the nationalist and anti-colonialist freedom movements. This made the mass mobilisation of women an integral part of Indian nationalism. Women therefore were a very important part of various nationalist and anti-colonial efforts, including the civil disobedience movements in the 1930s. After independence, the All India Women's Conference continued to operate and in 1954 the Indian Communist Party formed its own women's wing known as the National Federation of Indian Women. However, feminist agendas and movements became less active right after India's 1947 independence, as the nationalist agendas on nation building took precedence over feminist issues.

Women's participation in the struggle for freedom developed their critical consciousness about their role and rights in independent India. This resulted in the introduction of the franchise and civic rights of women in the Indian constitution. There was provision for women's upliftment through affirmative action, maternal health and child care provision (crèches), equal pay for equal work etc. The state adopted a patronizing role towards women. For example, India's constitution states that women are a "weaker section" of the population, and therefore need assistance to function as equals. Thus women in India did not have to struggle for basic rights as did women in the West. The utopia ended soon when the social and cultural ideologies and structures failed to honour the newly acquired concepts of fundamental rights and democracy.

Indira Gandhi was the only child of the India's former Prime Minister, Jawaharlal Nehru. She was the first and only woman Prime Minister of India and the second-longest-serving Prime Minister. Post-independence feminists began to redefine the extent to which women were allowed to engage in the workforce. Prior to independence, most feminists accepted the sexual division of labour. However, feminists in the 1970s challenged the inequalities that had been established and fought to reverse them. These inequalities included unequal wages for women, relegation of women to 'unskilled' spheres of work, and restricting women as a reserve army for labour. In other words, the feminists' aim was to abolish the free service of women who were essentially being used as cheap capital. Feminist class-consciousness also came into

focus in the 1970s, with feminists recognizing the inequalities not just between men and women but also within power structures such as caste, tribe, language, religion, region, class etc. This also posed as a challenge for feminists while shaping their overreaching campaigns as there had to be a focus within efforts to ensure that fulfilling the demands of one group would not create further inequalities for another. Now, in the early twenty-first century, the focus of the Indian feminist movement has gone beyond treating women as useful members of society and a right to parity, but also having the power to decide the course of their personal lives and the right of self-determination. In 1966 Indira Gandhi became the first female Prime Minister of India. She served as prime minister of India for three consecutive terms (1966–77) and a fourth term from 1980 until she was assassinated in 1984.

Section 53A of the Code of Criminal Procedure of the Indian law, 1973 lays down certain provisions for medical examination of the accused. Section 164A of the Code of Criminal Procedure deals with the medical examination of the victim. Mary Roy won a lawsuit in 1986, against the inheritance legislation of her Keralite Syrian Christian community in the Supreme Court. The judgement ensured equal rights for Syrian Christian women with their male siblings in regard to their ancestral property. Until then, her Syrian Christian community followed the provisions of the Travancore Succession Act of 1916 and the Cochin Succession Act, 1921, while elsewhere in India the same community followed the Indian Succession Act of 1925.

In 1991, the Kerala High Court restricted entry of women above the age of 10 and below the age of 50 from Sabarimala Shrine as they were of the menstruating age. However, on 28 September 2018, the Supreme Court of India lifted the ban on the entry of women. It said that discrimination against women on any grounds, even religious, is unconstitutional. The state of Kerala is often viewed as the ideal progressive leader in the women's rights movement in India among states. Kerala maintains very high relative levels of female literacy and women's health, as well as greater female inheritance and property rights. For example, a 1998 study conducted by Bina Agarwal found that while only 13% of all women in India with landowning fathers inherited that land as daughters, 24% of such women were able to do so in the state of Kerala. This is important because it has been shown that measures to improve such access to property and economic independence through channels such as education not only directly improve women's wellbeing and capabilities, but also reduce their risk of exposure to marital or any sort of domestic violence.

The Protection of Women from Domestic Violence Act 2005 is an Act of the Parliament of India enacted to protect women from domestic violence. It was brought into force by the Indian

government from 26 October 2006. The Act provides for the first time in Indian law a definition of "domestic violence", with this definition being broad and including not only physical violence, but also other forms of violence such as emotional/verbal, sexual, and economic abuse. It is a civil law meant primarily for protection orders and not meant to penalize criminally. However, as per the recent study 51.5% males have experienced the violence from their wives/partner. Many men feel bad to share about they are being beaten by their wives. Also, as per the research Married men have reported the domestic violence.

The Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013 is a legislative act in India that seeks to protect women from sexual harassment at their place of work. The Act came into force from 9 December 2013. The Criminal Law (Amendment) Act, 2013 introduced changes to the Indian Penal Code, making sexual harassment an expressed offence under Section 354 A, which is punishable up to three years of imprisonment and or with fine. The Amendment also introduced new sections making acts like disrobing a woman without consent, stalking and sexual acts by person in authority an offence. It also made acid attacks a specific offence with a punishment of imprisonment not less than 10 years and which could extend to life imprisonment and with fine. The definition of rape under the law was expanded to consider rape as any acts like penetration by penis, or any object or any part of body to any extent, into the vagina, mouth, urethra or anus of a woman or making her to do so with another person or applying of mouth to sexual organs without the consent or will of the woman constitutes the offence of rape. The section has also clarified that penetration means "penetration to any extent", and lack of physical resistance is immaterial for constituting an offence. Except in certain aggravated situation the punishment will be imprisonment not less than seven years but which may extend to imprisonment for life, and shall also be liable to fine. In aggravated situations, punishment will be rigorous imprisonment for a term which shall not be less than ten years but which may extend to imprisonment for life, and shall also be liable to fine. The revised statutes of 2013 Indian law, in section 376A, also mandates minimum punishment in certain cases. For instance, if the sexual assault inflicts an injury which causes death or causes the victim to be in a persistent vegetative state, then the convicted rapist must be sentenced to rigorous imprisonment of at least twenty years and up to the remainder of the natural life or with a death penalty." In the case of "gang rape", the same mandatory sentencing is now required by law. The convicted is also required to pay compensation to the victim which shall be reasonable to meet the medical expenses and rehabilitation of the victim, and per Section 357 B in the Code of Criminal Procedure. Death

penalty for the most extreme rape cases is specified. The new law has made it mandatory for all government and privately run hospitals in India to give free first aid and medical treatment to victims of rape. The 2013 law also increased the age of consent from 16 years to 18 years, and any sexual activity with anyone less than age of 18, irrespective of consent, now constitutes statutory rape. In Nirvaya gang rape Case, five of them were hanged and one due to minor age escaped from being hanged. The encounter death of three rapists in Hyderabad, through went against the human rights, was appreciated by mass and congratulated the police personnel.

In May 2013, the Supreme Court of India held that the two-finger test on a rape victim violates her right to privacy, and asked the Delhi government to provide better medical procedures to confirm sexual assault. In 2014, an Indian family court in Mumbai ruled that a husband objecting to his wife wearing a kurta and jeans and forcing her to wear a sari amounted to cruelty, which led to the wife being granted a divorce. In 2016 a judgment of the Delhi high court was made public in which it was ruled that the eldest female member of a Hindu Undivided Family can be its "Karta". In 2018 the Supreme Court of India struck down a law making it a crime for a man to have sex with a married woman without the permission of her husband.

Keeping the above facts of discrimination, inequality, marginalisation of women in almost all frontiers of life and the recorded criminal acts supported by analytical propositions, it has been ascertained that social movement concerning women rights cannot be analysed independently as any movement is has a feature of conditionality and needs further chiselling to sharpen the argument. Therefore, in terms of space and time, the women movements have to be understood both historically and contextually.



DEPARTMENT OF SOCIOLOGY
PATTAMUNDAI COLLEGE
PATTAMUNDAI

Affiliated to Utkal University, Bhubaneswar, Odisha



Certificate of Participation

This is to certify that Mr./Ms./Mrs. Capt Manoj Parida of Pattamundai college has actively participated in the Webinar on 'SOCIAL MOVEMENT OF WOMEN IN INDIA' organized by Department of SOCIOLOGY Pattamundai College, Pattamundai, Kendrapara, Odisha.

Date: 18th September 2020, Certificate No-DXJHMA-CE000049

Dr. P. Panda

Capt. M. Parida
Convenor

Prof. A.L.N Dash

Dr. P. Panda
Resource Person

Prof. A.L.N Dash

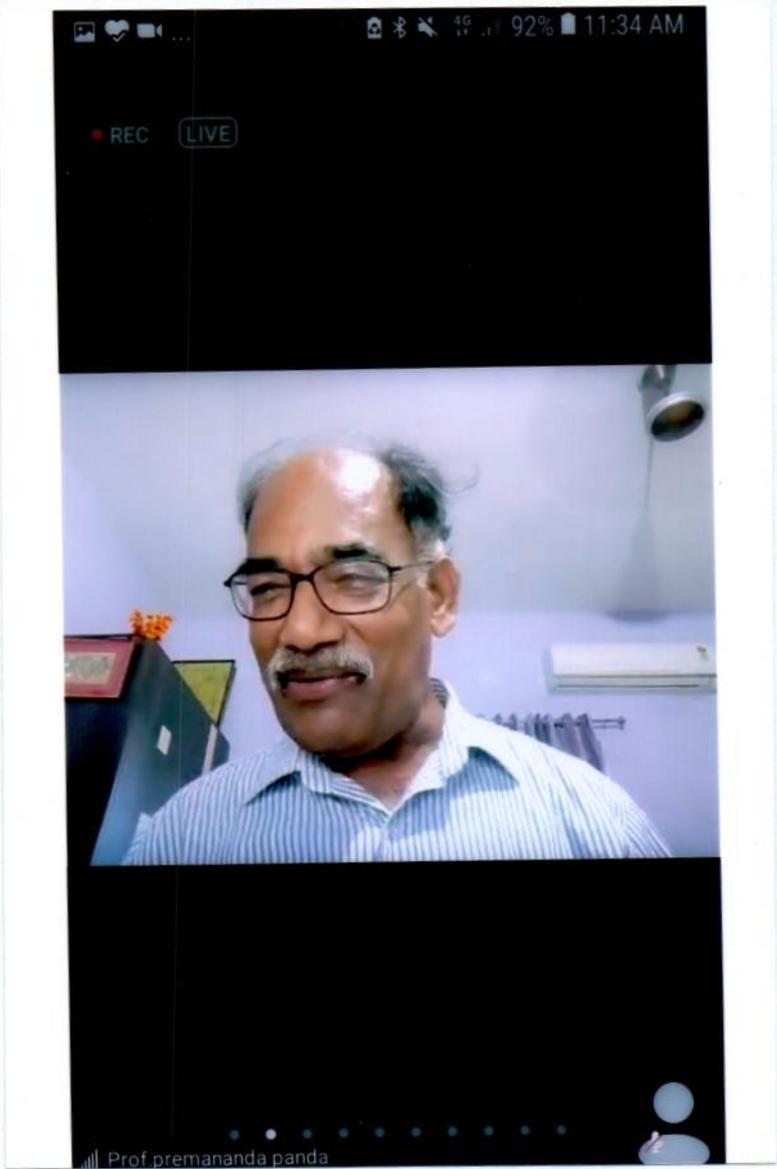
Prof A.L.N Dash
Principal

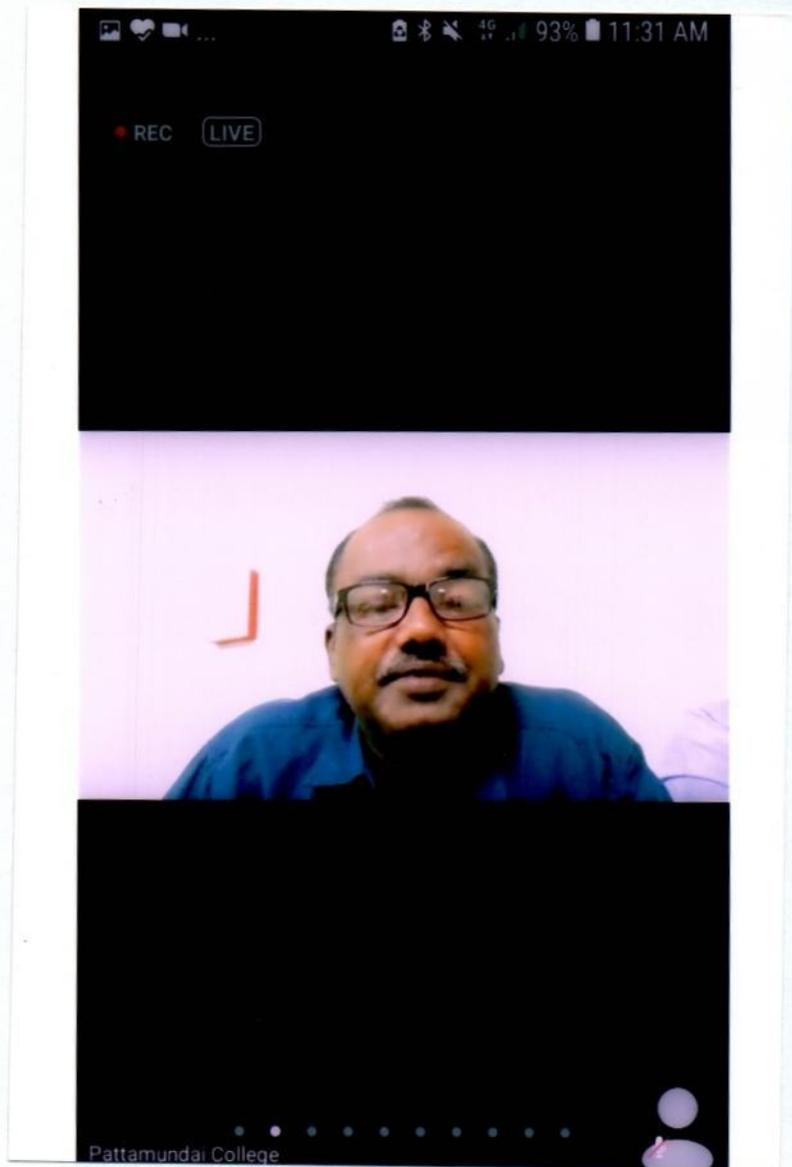
LIST OF PARTICIPANTS: Dt.18.09.2020

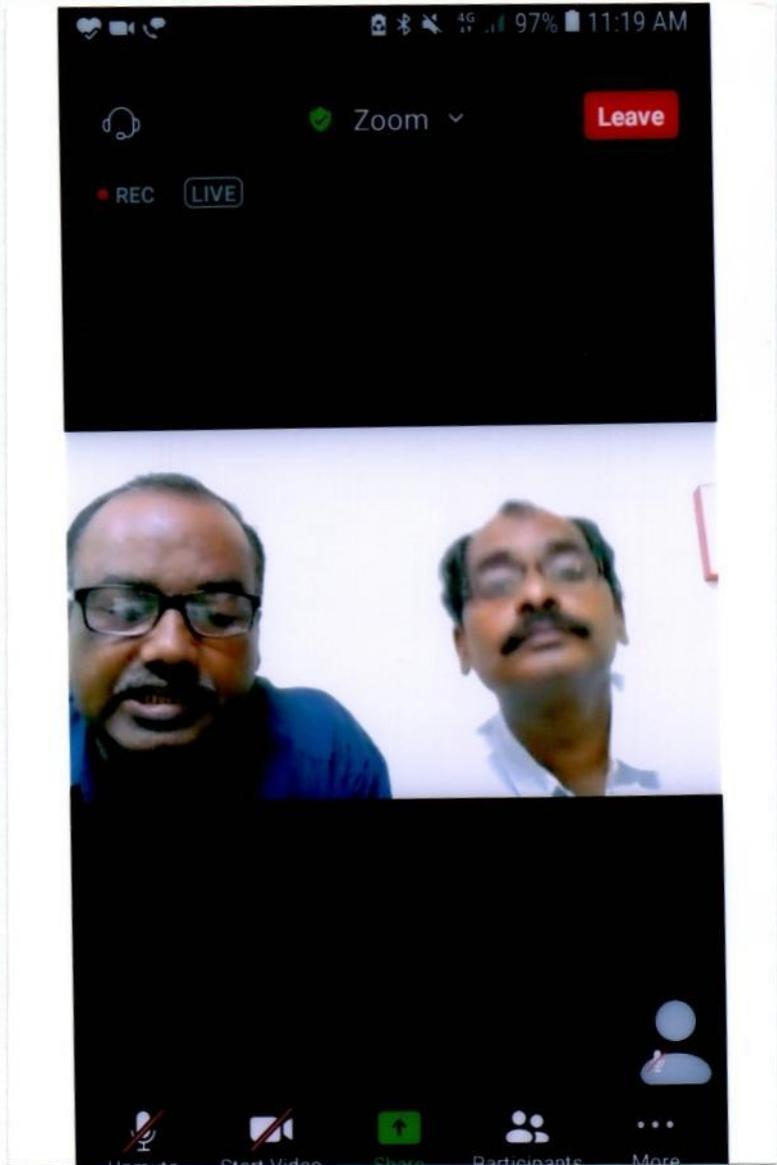
Timestamp	Email Address	FULL NAME (IN CAPITA Designation	Class (Only for Students	Roll No (Only For Studen	Department	Mobile No.
9/12/2020 11:53:51	manasnayak2009@gmail	DR MANAS KUMAR NAY Lecturer			English	8763776106
9/14/2020 12:38:09	gpratra5@gmail.com	GYANARANJAN PATRA Student	3rd Year	BA17-072	Sociology	7847063315
9/14/2020 12:38:09	suryakanitbayee@gmail.c	SURYAKANTI BAYEE Student	+3 3rd year (Art's)	BA-18-014	SOCIOLOGY	9556836138
9/14/2020 12:38:29	ajayamaharana22@gmail	AJAYA KUMAR MAHARA/ Demonstrater in physics			Physics	8917509637
9/14/2020 12:40:06	beherarajeshrajesh@gme	RAJESH BEHERA Student	+3 3rd year	BA17-054	sociology	8093804105
9/14/2020 12:40:54	jenapratikshya2001@gm	Pratikshya jena Student	+3 3rd year	BA18-264	Sociology	7751067003
9/14/2020 12:45:29	excellentsaroja@gmail.co	SAROJAKANTA NAYAK Lecturer			English	9583371671
9/14/2020 12:45:38	nibeditanayak63@gmail.c	MRS NIBEDITA NAYAK Lecturer			department of education	9668725524
9/14/2020 12:46:44	routmadhusmita276@gm	MADHUSMITA ROUT Student	+3 3rd year arts	BA-18-241	Sociology	8144459794
9/14/2020 12:48:48	munitaity111@gimail.co	MUNI MAITY Student	+3 3rd yr(Arts)	BA-18-115	Sociology	9348460592
9/14/2020 12:49:01	anamikapradhan71@gm	ANAMIKA PRADHAN Student	+33rd year		60 Sociology	7608031821
9/14/2020 12:50:36	barsharanibhuvan655@g	BARSHARANI BHUYAN Student	+3 3rd yr	BA-18-097	Political science	9178431208
9/14/2020 12:51:04	geetanjalilenka0@gmail.c	GITANJALI LENKA Student	+3 second year Arts	BA19-012	Education department	7205887491
9/14/2020 12:55:48	kabitasahoo3458@gmail	KABITA SAHOO Student	+3 3rd year Arts	BA18-019	Education	8118067289
9/14/2020 12:56:06	ranjanikumargahan746@	RANJAN KUMAR GAHA Lecturer			Chemistry	7735355311
9/14/2020 12:57:23	manaswiniswainswain@g	MANASWINI SWAIN Student	+3rd Year		67 SOCIOLOGY	9078302433
9/14/2020 12:59:29	bjayalaxmi15mohapatra@	BUAYALAXMI MOHAPAT Student	+3 2nd year	BA19-04	sociology	8144581842
9/14/2020 13:05:42	shalini.salu01@gmail.co	SHALINI SINGH Student	+3 3rd year	BA18-026	Sociology	9337820354
9/14/2020 13:09:41	anjanabank440@gmail.co	ANJANA BARIK Student	+3 2 nd year(3 rd semest	BA-19-227	Education	9178767691
9/14/2020 13:11:41	lisarani881@gmail.com	LIP SARANI KHUONTIA Student	+3 3rd semester		21 Education	9583866393
9/14/2020 13:12:20	soumyasephalikanayak4	SOU MYA SEPHALI KA N Student	+3 3 rd year	BA17-021	Sociology	9114141921
9/14/2020 13:12:42	sujatasahoo3458@gmail	SUJATA SAHOO Student	+3 3rd year arts	BA18-022	Education	8342017205
9/14/2020 13:13:15	sushrimilishoo17@gmail	SUSHREE SANGITA SAI Student	+3 3rd year	BA-17-026	Sociology	8637254117
9/14/2020 13:13:40	opanda322@gmail.com	Om Prakash panda Student	+3 3rd year	Ba18-28	Education	8457810691
9/14/2020 13:17:17	sushreesangitasamal123	SUSHREE SANGITA SAI Student	+3 2nd year ARTS	BA19-120	Sociology	9078413421
9/14/2020 13:25:19	ashu.kse2010@gmail.co	SOUBHAGYABATI DASH Student	+3 3rd year	BA 18-213	Education	7978299174
9/14/2020 13:25:35	9777835907.sn@gmail.co	Ritusmita Nayak Student	+3 2nd Year	BA19-179	Sociology	9114277403
9/14/2020 13:26:05	routsarojini08@gmail.co	Sarojini Rout Student	+3 3rd year Arts	BA-17-020	Education	9114580288
9/14/2020 13:26:28	pandatraptimayee490@g	TRUPTIMAYEE PARIDA Student	+3 2nd year	BA19-022	Education	7992627854
9/14/2020 13:34:17	mitalishwainitali0224@g	MITALI SWAIN Student	+3 3rd year arts	BA17-009	EDUCATION	8144987490
9/14/2020 13:35:10	dasaparna2728@gmail.co	APARNA DAS Student	+3 3rd Year	BA18-075	Sociology	8018822244
9/14/2020 13:35:45	sarojinimishra7191@gma	SAROJINI MISHRA Lecturer			zoology	9437920782
9/14/2020 13:59:35	bhagyashreesenda@gma	BHAGYASHREE SENDA Student	+3 3rd year	BA 17-002	Sociology	7992789230
9/14/2020 14:03:55	manojkumarpatra834@gr	Sangita nayak Student	+3 2nd year	BA-18-143	Sociology	7438075443
9/14/2020 14:07:03	pandabandana777@gma	BANDANA PARIDA Student	+3 3rd year	BA17-001	Sociology	8249899938
9/14/2020 14:07:18	biswalrichan@gmail.com	RICHAN BISWAL Student	+3 2nd year	BA-19-76	Sociology	8114859881
9/14/2020 14:09:53	dashshradhasuman99@g	SHRADHASUMAN DASH Student	+3 3rd yr	BA17-013	Sociology	9337179960
9/14/2020 14:10:42	babulsoumyajit@gmail.co	Soumya ranjan swain Student	+3rd year	BA18-197	Educatons	7750081855
9/14/2020 14:19:33	sahoomadhusmita7917@	MADHUSMITA SAHOO Student	+3 3rd year	BA 18-017	Sociology	9178767601
9/14/2020 14:24:31	bismayadash311@gmail	BISMAYA DASH Student	+3 2nd year arts	BA-19-123	Sociology	8480075991

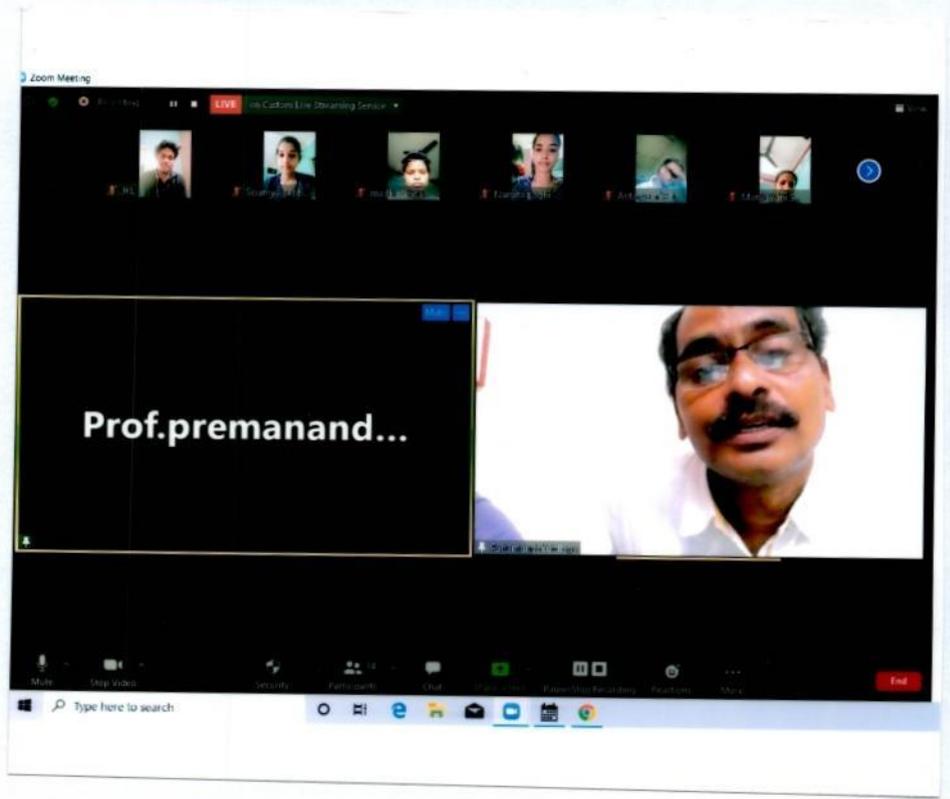
Timestamp	Email Address	FULL NAME (IN CAPITA Designation	Class (Only for Students	Roll No (Only For Student	Department	Mobile No.
9/14/2020 14:26:04	dipmayeeswain53@gmail.com	Dipti mayee swain Student	3rd year	BA17-080	Sociology	8118067858
9/14/2020 14:29:51	prajwalkapatra14579@gmail.com	PRAJWOLIKA PATRA Student	+3 3rd yr	BA17-070	Sociology	7606858791
9/14/2020 14:44:56	pabitrpradhan147@gmail.com	PABITRA PRADHAN Student	2nd year	BA19_078	Sociology	8457071469
9/14/2020 15:25:35	kpanadaocca2008@gmail.com	RABINDRA KUMAR PANI Lecturer			HISTORY	9238899769
9/14/2020 15:39:33	monalishabehera905@gmail.com	MONALISHA BEHERA Student	3rd year	BA17-196	Sociology	9078636787
9/14/2020 16:23:06	namitapadhi2001@gmail.com	NAMITA PADHI Student	+3 third year	BA-19-228	Sociology	6371118379
9/14/2020 17:06:39	pandaitishree06@gmail.com	ITISHREE PANDA Student	+3 3rd yr	BA 17-027	Sociology	6377577350
9/14/2020 17:11:06	sandhyasandhya1631@gmail.com	SANDHYARANI SAHOO Student	3rd yr	BA17-029	Sociology	8455831595
9/14/2020 17:46:07	dpanda1965@gmail.com	DR DUSHASAN PARIDA Reader			PATTAMUNDAL COLLEGE	9853165455
9/14/2020 18:13:36	swainpurnuma18@gmail.com	PURNIMA SWAIN Student	+3 second year	BA19-180	Economic	9348125253
9/14/2020 18:31:22	pradhansuryasmita@gmail.com	SURYASMITA PRADHAN Student	+3 3rd Year (Arts)	BA18 - 001	Sociology	6371844460
9/14/2020 18:34:39	lapaswininath0@gmail.com	TAPASWINI NATH Student	+3 3rd year	BA17-18	Sociology	6370655374
9/14/2020 18:39:16	kabitaranisahoo405@gmail.com	KABITARANI SAHOO Student	+3 2nd year Arts	BA-19-61	Sociology	8327734069
9/14/2020 18:50:24	lipibehera81741@gmail.com	LIPIBEHERA Student	+3 3rd year	BA17-097	Department of sociology	63711741545
9/14/2020 19:32:14	siprananidas522@gmail.com	SIPRA RANI DAS Student	3rd year	BA17-202	Sociology	9668443806
9/14/2020 19:52:23	chandramaniaz@gmail.com	PRITIPRIYA DAS Student	+3 3rd yr	BA17-040	Sociology	9078644351
9/14/2020 19:57:18	mamali905@gmail.com	MAMALI JENA Student	+33rd yr	BA17-200	Sociology	8018827833
9/14/2020 20:03:08	subhashreerout101@gmail.com	Subhashree rout Student	3 rd year	BA17- 147	Sociology	9078413612
9/14/2020 20:04:36	swatiswagatikamalik849@gmail.com	SWATISWAGATIKA MAL Student	+33rd year	BA17-022	Sociology	6366701922
9/14/2020 20:35:37	dashp496@gmail.com	Mr. PRADEEP KUMAR D Student	+3 3rd Year (5th semeste	BS18-072	Department of Physics	+916370541023
9/14/2020 20:41:51	baikunthrou1@gmail.com	BAIKUNTH CHARAN RO Lecturer			Physics	9337127295
9/14/2020 20:45:52	ashisdhal2000@gmail.com	ASHIS DHAL Student	+3 3rd year Arts	BA 18-005	Sociology	8114628810
9/14/2020 20:58:11	ankitadali03@gmail.com	Ankita dali Student	PG second year		Odia	8144457856
9/14/2020 21:26:07	sangitasarang199@gmail.com	SANGITA SARANGI Student	+3 3rd year	BA-18- 009	Economics	9348720488
9/14/2020 21:31:58	rajashreesahoo480@gmail.com	RAJASHREE SAHOO Student	+3 3rd year	BA17-198	Political science	7992753313
9/14/2020 22:30:04	bindulata43@gmail.com	BINDULATA DAS Student	+3 3rd yr	BA17-047	Sociology	7606872308
9/14/2020 22:37:13	Sahani.saswati97@gmail.com	Bijayanagar Student	+3 3rd yr ARTS	BA17030	Sociology	8018835097
9/14/2020 22:43:10	dashmamali22@gmail.com	SUSHREE PRIYAMBADI Student	Yes	BA-19-228	Odia	7656852830
9/14/2020 23:21:55	satyajitdas8591@gmail.com	SATYAJIT DAS Student	+3 3rd year	BS-18-126	Chemistry	8480751642
9/14/2020 23:28:15	bijayalaxmisandha53@gmail.com	BIJAYALAXMI SANDHA Student	+3 2nd year (Arts)	BA-19-174	Economics	8018805542
9/15/2020 5:57:23	sahoopriyanka855@gmail.com	PRIYANKA SAHOO Student	+3 3rd yr Arts	BA-18-186	Sociology	7681086392
9/15/2020 6:01:43	umakanta.tripathy@gmail.com	UMAKANTA TRIPATI Lecturer			Economics	7894805875
9/15/2020 6:15:13	subhadradash799@gmail.com	SUBHADRA DASH Student	+3 3rd year	BA18-068	ODIA	7992948629
9/15/2020 7:27:42	saratchandradasengish@gmail.com	DR. SARAT CHANDRA C Lecturer	+3 3rd year	BA18-182	English	9078961028
9/15/2020 8:21:28	debajitpanda12@gmail.com	DEBAJIT PANDA Student	+3 3rd year	BA18-182	political science	8457833152
9/15/2020 9:30:22	suchismita9437@gmail.com	SUCHISMITA SAHOO Student	+3 2nd year arts	BA19-93	Sociology	6372869220
9/15/2020 9:42:27	ranjan775819@gmail.com	RANJAN KUMAR BEHUF Lecturer			HISTORY	9668830365
9/15/2020 10:10:11	swagatikab816@gmail.com	SWAGATIKA BEHERA Student	+3 2nd year	BA19-74	Sociology	7377850021
9/15/2020 10:31:20	madhusmitatarai98@gmail.com	MADHUSMITA TARAI Student	+3rd year	BA 18 -095	Sociology	7894037900
9/15/2020 10:58:16	laxmipriya8908@gmail.com	LAXMIPRIYA PATRA Lecturer			ODIA	9437550615

Timestamp	Email Address	FULL NAME (IN CAPITA Designation	Class (Only for Students	Roll No (Only For Student	Department	Mobile No.
9/15/2020 11:24:39	n.pragnya@gmail.com	PRAGNYA LAXMI PADHI Lecturer			Economics	9437655275
9/15/2020 11:42:35	pryankaparida154@gmail.com	PRYANKA PRIYADARSI Student	+3 2nd year arts	BA19-122	Sociology	7609815525
9/15/2020 11:44:00	kalpalatata@gmail.com	J.K JASMIN TRIPATHY Student	+3 Second Year arts	BA19-082	Education Department	9337041199
9/15/2020 16:12:27	pandasima2000@gmail.com	Subhasmita panda Student	+3 3rd year	BA-017-044	Sociology	9348337850
9/15/2020 18:42:17	taraisusmita3@gmail.com	SUSMITA TARAI Student	+3 3rd year arts	BA_18_33	Education	9937289531
9/15/2020 20:47:59	nathsarojini12@gmail.com	SAROJINI NATH Student	+3 3rd year	BA18-041	Odia	9348412846
9/15/2020 21:04:48	jyoshnaranis2001@gmail.com	JYOSHNNARANI SAHOO Student	+3 3rd year	BA18-021	Odia	8018805567
9/16/2020 18:42:28	sonsonalika573@gmail.com	MADHUSMITA SAHOO Student	+3 3 rd year	BA17_053	Sociology	8984525810
9/17/2020 9:16:25	mahapatranupa@gmail.com	SOUDAMINI MAHAPATR Student	+3 2nd year	BA-19-80	Sociology	8260304115
9/17/2020 12:25:05	rajeshdhana72@gmail.com	MADHUSMITA BEHERA Student	+3 2nd year (Arts)	BA 19-057	Education	8144983567
9/17/2020 15:49:36	paridasourmya70@gmail.com	SOUMYASHREE PARIDJ Student	+3 3rd year	BA-18-049	English	7846985556
9/17/2020 18:32:16	sadhanarout549@gmail.com	SADHANA ROUT Student	+3 3rd year	BA18--246	English	7735817146
9/17/2020 19:24:18	prosenjit98@yahoo.com	Prosenjit Dey Motivator			AES	8770077233
9/17/2020 19:26:55	arohoo123@gmail.com	AROPRASHANA SAHOC Student	+3 3rd year	BA18-044	SOCIOLOGY	6370599021
9/17/2020 19:39:23	channibarik02@gmail.com	URMILA JENA Student	+3 3rd year	Bs-18-048	Zoology	8104663212
9/18/2020 7:55:04	ddiptimayeerout@gmail.com	DIPTIMAYEE ROUT Student	+3 2nd year Arts	BA-19-150	Sociology	8260985372
9/18/2020 8:38:01	sudhansujena236@gmail.com	SUDHANSU JENA Student	+3 3rd year(Arts)	BA17-196	Sociology	6372772476
9/18/2020 8:55:10	sabtrisahoo2000@gmail.com	SABITRI SAHOO Student	+3 3rd year	BA-18-055	English	8895929446
9/18/2020 9:28:31	rasmitaroul7728@gmail.com	RASMITA ROUL Student	+3 3rd year	BA17-31	Sociology	7008738409
9/18/2020 9:36:12	lovelylija50@gmail.com	Leejarani Dhal Student	+3 2nd year	BA19--214	Sociology	7894823135
9/18/2020 10:17:15	patramk90@gmail.com	MANMATH KUMAR PATI Reader			SOCIOLOGY	9437277524
9/18/2020 10:25:57	pritiirekhabarick2001@gmail.com	PRITIREKHA BARICK Student	+3 3rd year	Ba18-265	Sociology	8658801184
9/18/2020 10:57:16	dasavipriya@gmail.com	AVIPRIYA DAS Student	+3 2nd year	BA19-247	Philosophy	7992947448
9/18/2020 11:16:06	tapaswinipradhan234@gmail.com	TAPASWINI PRADHAN Student	+3 3rd Year	BA 18-189	Economics	9348040242
9/18/2020 11:19:59	chidanandamohanty66@gmail.com	CHIDANANDA MOHANT Student	+3 3rd year Arts	BA17-008	Education	9078851293
9/18/2020 11:21:24	archanaarchana94976@gmail.com	ARCHANA DALAI Student	+3 2nd yr arts	Ba-19-152	Education	8249984424
9/18/2020 11:24:18	sahoodipti007@gmail.com	DIPTIMAYEE SAHOO Student	+3 2nd year,arts	BA19-062	Education	9938554338
9/18/2020 12:45:51	ikjasmin2002@gmail.com	J.k JASMIN TRIPATHY Student	+3Second Year arts	BA19-082	Education Department	8118067935
9/18/2020 13:23:08	anilk26223@gmail.com	ANIL KUMAR RANA Student	+3 Second Year Arts	BA19-002	Education Department	8114807584









ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜ ସାମାଜିକ ବିଜ୍ଞାନ ଷ୍ଟେବିନାର

ପଟ୍ଟାମୁଣ୍ଡାଇ, ୧୯୮୯ (ନି.ପ୍ର): ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜ ସାମାଜିକ ବିଜ୍ଞାନ ବିଭାଗ ପକ୍ଷରୁ ଭାରତରେ ନାରୀଙ୍କ ସାମାଜିକ ଆନ୍ଦୋଳନ ଶୀର୍ଷକ ଷ୍ଟେବିନାର ଅନୁଷ୍ଠିତ ହୋଇଯାଇଛି । ଏଥିରେ ସମ୍ବଲପୁର ବିଶ୍ୱବିଦ୍ୟାଳୟର ସାମାଜିକ ବିଜ୍ଞାନ ବିଭାଗ ପ୍ରାକ୍ତନ ପ୍ରଫେସର ଡଃ. ପ୍ରେମାନନ୍ଦ ପଣ୍ଡା ଭାରତରେ ନାରୀ ଆନ୍ଦୋଳନ ଉପରେ ସବିଶେଷ ତଥ୍ୟ ଉପସ୍ଥାପନ କରିଥିଲେ । ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜ ଅଧ୍ୟକ୍ଷ ପ୍ରଫେସର ଅଧିକାରୀ ଲକ୍ଷ୍ମୀନାରାୟଣ ଦାଶ ସ୍ୱାଗତ ଭାଷଣ ଦେଇଥିଲେ । ଷ୍ଟେବିନାରର ଆବାହକ ତଥା ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜ ସାମାଜିକ ବିଜ୍ଞାନ ବିଭାଗ ମୁଖ୍ୟ ପ୍ରଧ୍ୟାପକ ମନୋଜ ପରିଡ଼ା ଅତିଥି ପରିଚୟ ପ୍ରଦାନ କରିଥିଲେ । ଅଧ୍ୟାପକ ଡଃ. ମାନସକୁମାର ନାୟକ ଧନ୍ୟବାଦ ଦେଇଥିଲେ । ଏହି କାର୍ଯ୍ୟକ୍ରମକୁ ପ୍ରଧ୍ୟାପକ ଡଃ. ନାଳମଣି ଲେଙ୍କା, ଡଃ. ପ୍ରମୋଦ ସାମଲ, ଡଃ. ଦୁଃଶାସନ ପରିଡ଼ା, ସୁଭାଶାସ ମିଶ୍ର ଓ ଜିତେନ୍ଦ୍ର ମଲ୍ଲିକ ପ୍ରମୁଖ ପରିଚାଳନା କରିଥିଲେ । ଏଥିରେ ଶତାଧିକ ଅଧ୍ୟାପକ/ଅଧ୍ୟାପିକା, ଛାତ୍ରଛାତ୍ରୀ ଅଂଶଗ୍ରହଣ କରିଥିଲେ ।

The 'Somaj' 20. 9. 2020

ସାମାଜିକ ବିଜ୍ଞାନ ଷ୍ଟେବିନାର

•ପଟ୍ଟାମୁଣ୍ଡାଇ, ପିଏନଏସ
ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜ ସାମାଜିକ ବିଜ୍ଞାନ ବିଭାଗ ପକ୍ଷରୁ ଭାରତରେ ନାରୀମାନଙ୍କ ସାମାଜିକ ଆନ୍ଦୋଳନ ଶୀର୍ଷକ ଷ୍ଟେବିନାର ଅନୁଷ୍ଠିତ ହୋଇଯାଇଛି । ଏଥିରେ ସମ୍ବଲପୁର ବିଶ୍ୱବିଦ୍ୟାଳୟର ସାମାଜିକ ବିଜ୍ଞାନ ବିଭାଗ ପ୍ରାକ୍ତନ ପ୍ରଫେସର ଡଃ. ପ୍ରେମାନନ୍ଦ ପଣ୍ଡା, ଯୋଗ ଦେଇ ଭାରତରେ ନାରୀ ଆନ୍ଦୋଳନ ଉପରେ ସବିଶେଷ ତଥ୍ୟ ଉପସ୍ଥାପନ କରିଥିଲେ । ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜ ଅଧ୍ୟକ୍ଷ ପ୍ରଫେସର ଅଧିକାରୀ ଲକ୍ଷ୍ମୀନାରାୟଣ ଦାଶ ସ୍ୱାଗତଭାଷଣ ଦେଇଥିଲେ । ଷ୍ଟେବିନାରର ଆବାହକ ତଥା ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜ ସାମାଜିକ ବିଜ୍ଞାନ ବିଭାଗ ମୁଖ୍ୟ ପ୍ରଧ୍ୟାପକ ମନୋଜ ପରିଡ଼ା ଅତିଥି ପରିଚୟ ପ୍ରଦାନ କରିଥିଲେ । ଅଧ୍ୟାପକ ଡଃ. ମାନସକୁମାର ନାୟକ ଧନ୍ୟବାଦ ଦେଇଥିଲେ । ଏହି କାର୍ଯ୍ୟକ୍ରମକୁ ପ୍ରଧ୍ୟାପକ ଡଃ. ନାଳମଣି ଲେଙ୍କା, ଡଃ. ପ୍ରମୋଦ ସାମଲ, ଡଃ. ଦୁଃଶାସନ ପରିଡ଼ା, ସୁଭାଶାସ ମିଶ୍ର ଓ ଜିତେନ୍ଦ୍ର ମଲ୍ଲିକ ପ୍ରମୁଖ ପରିଚାଳନା କରିଥିଲେ । ଏଥିରେ ଶତାଧିକ ଅଧ୍ୟାପକ/ଅଧ୍ୟାପିକା, ଛାତ୍ରଛାତ୍ରୀ ଅଂଶଗ୍ରହଣ କରିଥିଲେ ।

The 'Pungarivadi' - 20. 9. 20

ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜ ସାମାଜିକ ବିଜ୍ଞାନ ଓ୍ଵେବିନାର

ପଟ୍ଟାମୁଣ୍ଡାଇ, ୧୯/୯(ଇମିସ): ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜ ସାମାଜିକ ବିଜ୍ଞାନ ବିଭାଗ ପକ୍ଷରୁ 'ଭାରତରେ ନାରୀମାନଙ୍କ ସାମାଜିକ ଆନ୍ଦୋଳନ ଶୀର୍ଷକ' ଓ୍ଵେବିନାର ଅନୁଷ୍ଠିତ ହୋଇଛି । ଏଥିରେ ସମ୍ବଲପୁର ବିଶ୍ଵବିଦ୍ୟାଳୟର ସାମାଜିକ ବିଜ୍ଞାନ ବିଭାଗ ପ୍ରାଚ୍ଛନ ପ୍ରଫେସର ଡ. ପ୍ରେମାନନ୍ଦ ପଣ୍ଡା ଯୋଗ ଦେଇ ଭାରତରେ ନାରୀ ଆନ୍ଦୋଳନ ଉପରେ ସବିଶେଷ ତଥ୍ୟ ଉପସ୍ଥାପନ କରିଥିଲେ । ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜ ଅଧ୍ୟକ୍ଷ ପ୍ରଫେସର ଅଧିକାରୀ ଲକ୍ଷ୍ମୀନାରାୟଣ ଦାଶ ସ୍ଵାଗତଭାଷଣ ଦେଇଥିଲେ । ଓ୍ଵେବିନାରର ଆବାହକ ତଥା ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜ ସାମାଜିକ ବିଜ୍ଞାନ ବିଭାଗ ମୁଖ୍ୟ ପ୍ରଧ୍ୟାପକ ମନୋଜ ପରିଡ଼ା ଅତିଥିପରିଚୟ ପ୍ରଦାନ କରିଥିଲେ । ଅଧ୍ୟାପକ ଡ. ମାନସ କୁମାର ନାୟକ ଧନ୍ୟବାଦ ଦେଇଥିଲେ । କାର୍ଯ୍ୟକ୍ରମକୁ ପ୍ରଧ୍ୟାପକ ଡ. ନୀଳମଣି ଲେଙ୍କା, ଡ. ପ୍ରମୋଦ ସାମଲ, ଡ. ଦୁଃଶାସନ ପରିଡ଼ା, ସୁଭାଷିଣ ମିଶ୍ର ଓ ଜିତେନ୍ଦ୍ର ମଲ୍ଲିକ ପ୍ରମୁଖ ପରିଚାଳନା କରିଥିଲେ ।

The 'Sambal' - 20.9.2020

ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜରେ ଓ୍ଵେବିନାର

ପଟ୍ଟାମୁଣ୍ଡାଇ, ୧୯/୯/୨୦୨୦: କେନ୍ଦ୍ରାପଡ଼ା ଜିଲ୍ଲା ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜ ସାମାଜିକ ବିଜ୍ଞାନ ବିଭାଗ ପକ୍ଷରୁ 'ଭାରତରେ ନାରୀମାନଙ୍କ ସାମାଜିକ ଆନ୍ଦୋଳନ' ଶୀର୍ଷକ ଏକ ଓ୍ଵେବିନାର ଅନୁଷ୍ଠିତ ହୋଇଯାଇଛି । ଏଥିରେ ସମ୍ବଲପୁର ବିଶ୍ଵବିଦ୍ୟାଳୟର ସାମାଜିକ ବିଜ୍ଞାନ ବିଭାଗ ପ୍ରାଚ୍ଛନ ପ୍ରଫେସର ଡ. ପ୍ରେମାନନ୍ଦ ପଣ୍ଡା ଯୋଗଦେଇ ଭାରତରେ ନାରୀ ଆନ୍ଦୋଳନ ଉପରେ ସବିଶେଷ ତଥ୍ୟ ଉପସ୍ଥାପନ କରିଥିଲେ । ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜ ଅଧ୍ୟକ୍ଷ ପ୍ରଫେସର ଅଧିକାରୀ ଲକ୍ଷ୍ମୀ ନାରାୟଣ ଦାଶ ସ୍ଵାଗତ ଭାଷଣ ଓ ଓ୍ଵେବିନାରର ଆବାହକ ତଥା ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜ ସାମାଜିକ ବିଜ୍ଞାନ ବିଭାଗ ମୁଖ୍ୟ ପ୍ରଧ୍ୟାପକ ମନୋଜ ପରିଡ଼ା ଅତିଥିପରିଚୟ ପ୍ରଦାନ କରିଥିବାବେଳେ ଅଧ୍ୟାପକ ଡ. ମାନସ କୁମାର ନାୟକ ଧନ୍ୟବାଦ ଦେଇଥିଲେ । ଏହି କାର୍ଯ୍ୟକ୍ରମକୁ ପ୍ରଧ୍ୟାପକ ଡ. ନୀଳମଣି ଲେଙ୍କା, ଡ. ପ୍ରମୋଦ ସାମଲ, ଡ. ଦୁଃଶାସନ ପରିଡ଼ା,

ସୁଭାଷିଣ ମିଶ୍ର ଓ ଜିତେନ୍ଦ୍ର ମଲ୍ଲିକ ପ୍ରମୁଖ ପରିଚାଳନା କରିଥିଲେ । ସେହିପରି ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜ ଙ୍କଠାରେ ବିଭାଗ ପକ୍ଷରୁ 'ଦି ପ୍ରେକ୍ଟିକାଲ୍ ଇନ୍ ଆବସେନସ ଘୋଷ୍ଟ' ଶୀର୍ଷକ ଏକ ଓ୍ଵେବିନାର ଅନୁଷ୍ଠିତ ହୋଇଯାଇଛି । ଏଥିରେ ବିହାର ମହାତ୍ମା ଗାନ୍ଧୀ କେନ୍ଦ୍ରୀୟ ବିଶ୍ଵବିଦ୍ୟାଳୟ ଙ୍କଠାରେ ବିଭାଗ ଆସିଷ୍ଟାଣ୍ଟ ପ୍ରଫେସର ଡ. ରମେଶ ପାତ୍ର ଯୋଗ ଦେଇ ଓ୍ଵେବିନାର ବିଷୟବସ୍ତୁ ଉପରେ ଆଲୋଚନା କରିଥିଲେ । ଅଧ୍ୟାପକ ଡ. ମାନସ କୁମାର ନାୟକ କାର୍ଯ୍ୟକ୍ରମ ସମ୍ପର୍କରେ ସୂଚନା ଦେଇଥିଲେ । ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜ ଙ୍କଠାରେ ବିଭାଗ ମୁଖ୍ୟ ଡ. ଶରତ କୁମାର ଦାସ ଓ ସରୋଜକାନ୍ତ ନାୟକ ଓ୍ଵେବିନାରର ପ୍ରଶ୍ଵୋଭର କାର୍ଯ୍ୟକ୍ରମ ସଂଯୋଜନା କରିଥିଲେ । ଏହି କାର୍ଯ୍ୟକ୍ରମକୁ ଅଧ୍ୟାପକ ଶୁଭାଷିଣ ମିଶ୍ର ଓ ଅଧ୍ୟାପିକା ମଧୁସ୍ମିତା ପରିଡ଼ା ପରିଚାଳନା କରିଥିଲେ । ଏଥିରେ ବହୁ ଅଧ୍ୟାପକ/ଅଧ୍ୟାପିକା, ଛାତ୍ରଛାତ୍ରୀ ଅଂଶଗ୍ରହଣ କରିଥିଲେ ।

The 'Nidhi' - 20.9.2020

ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜ ସାମାଜିକ ବିଜ୍ଞାନ ଡ୍ରେବିନାର

ପଟ୍ଟାମୁଣ୍ଡାଇ, ୧୯୮୯ (ଅନୁପମ ମିଡିଆ): ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜ ସାମାଜିକ ବିଜ୍ଞାନ ବିଭାଗ ପକ୍ଷରୁ ଭାରତରେ ନାରୀମାନଙ୍କ ସାମାଜିକ ଆନ୍ଦୋଳନ ଶୀର୍ଷକ ଡ୍ରେବିନାର ଅନୁଷ୍ଠିତ ହୋଇଯାଇଛି । ଏଥିରେ ସମ୍ବଲପୁର ବିଶ୍ୱବିଦ୍ୟାଳୟର ସାମାଜିକ ବିଜ୍ଞାନ ବିଭାଗ ପ୍ରାଚ୍ଚନ ପ୍ରଫେସର ଡ. ପ୍ରେମାନନ୍ଦ ପଣ୍ଡା, ଯୋଗ ଦେଇ ଭାରତରେ ନାରୀ ଆନ୍ଦୋଳନ ଉପରେ ସବିଶେଷ ତଥ୍ୟ ଉପସ୍ଥାପନ କରିଥିଲେ । ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜ ଅଧ୍ୟକ୍ଷ ପ୍ରଫେସର ଅଧିକାରୀ ଲକ୍ଷ୍ମୀନାରାୟଣ ଦାଶ ସ୍ୱାଗତଭାଷଣ ଦେଇଥିଲେ । ଡ୍ରେବିନାରର ଆବାହକ ତଥା ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜ ସାମାଜିକ ବିଜ୍ଞାନ ବିଭାଗ ମୁଖ୍ୟ ପ୍ରଧ୍ୟାପକ ମନୋଜ ପରିଡ଼ା ଅତିଥିପରିଚୟ ପ୍ରଦାନ କରିଥିଲେ । ଅଧ୍ୟାପକ ଡ. ମାନସ କୁମାର ନାୟକ ଧନ୍ୟବାଦ ଦେଇଥିଲେ । ଏହି କାର୍ଯ୍ୟକ୍ରମକୁ ପ୍ରଧ୍ୟାପକ ଡ. ନୀଳମଣି ଲେଙ୍କା, ଡ. ପ୍ରମୋଦ ସାମଲ, ଡ. ଦୁଃଶାସନ ପରିଡ଼ା, ସୁଭାଶିଷ ମିଶ୍ର ଓ ଜିତେନ୍ଦ୍ର ମଲ୍ଲିକ ପ୍ରମୁଖ ପରିଚାଳନା କରିଥିଲେ । ଏଥିରେ ଶତାଧିକ ଅଧ୍ୟାପକ/ ଅଧ୍ୟାପିକା, ଛାତ୍ରଛାତ୍ରୀ ଅଂଶଗ୍ରହଣ କରିଥିଲେ ।

The 'Pratham Bhandar' 20.9.20

। ସମସ୍ତ ପଞ୍ଜିଟିଭ ମାନଙ୍କୁ ହୋମ ଆଇସୋଲେସନରେ ରଖାଯାଇଛି ।

ସାମାଜିକ ବିଜ୍ଞାନ ଡ୍ରେବିନାର

ପଟ୍ଟାମୁଣ୍ଡାଇ, ୧୯୮୯ : ଏକପ୍ରେସ୍ ଦ୍ୱ୍ୟକ୍

ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜ ସାମାଜିକ ବିଜ୍ଞାନ ବିଭାଗ ପକ୍ଷରୁ ଭାରତରେ ନାରୀମାନଙ୍କ ସାମାଜିକ ଆନ୍ଦୋଳନ ଶୀର୍ଷକ ଡ୍ରେବିନାର ଅନୁଷ୍ଠିତ ହୋଇଯାଇଛି । ଏଥିରେ ସମ୍ବଲପୁର ବିଶ୍ୱବିଦ୍ୟାଳୟର ସାମାଜିକ ବିଜ୍ଞାନ ବିଭାଗ ପ୍ରାଚ୍ଚନ ପ୍ରଫେସର ଡ. ପ୍ରେମାନନ୍ଦ ପଣ୍ଡା, ଯୋଗଦେଇ ଭାରତରେ ନାରୀ ଆନ୍ଦୋଳନ ଉପରେ ସବିଶେଷ ତଥ୍ୟ ଉପସ୍ଥାପନ କରିଥିଲେ । ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜ ଅଧ୍ୟକ୍ଷ ପ୍ରଫେସର ଅଧିକାରୀ ଲକ୍ଷ୍ମୀନାରାୟଣ ଦାଶ ସ୍ୱାଗତଭାଷଣ ଦେଇଥିଲେ । ଡ୍ରେବିନାରର ଆବାହକ ତଥା ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜ ସାମାଜିକ ବିଜ୍ଞାନ ବିଭାଗ ମୁଖ୍ୟ ପ୍ରଧ୍ୟାପକ ମନୋଜ ପରିଡ଼ା ଅତିଥିପରିଚୟ ପ୍ରଦାନ କରିଥିଲେ । ଅଧ୍ୟାପକ ଡ. ମାନସ କୁମାର ନାୟକ ଧନ୍ୟବାଦ ଦେଇଥିଲେ । ଏହି କାର୍ଯ୍ୟକ୍ରମକୁ ପ୍ରଧ୍ୟାପକ ଡ. ନୀଳମଣି ଲେଙ୍କା, ଡ. ପ୍ରମୋଦ ସାମଲ, ଡ. ଦୁଃଶାସନ ପରିଡ଼ା, ସୁଭାଶିଷ ମିଶ୍ର ଓ ଜିତେନ୍ଦ୍ର ମଲ୍ଲିକ ପ୍ରମୁଖ ପରିଚାଳନା କରିଥିଲେ । ଏଥିରେ ଶତାଧିକ ଅଧ୍ୟାପକ, ଧ୍ୟାପିକା, ଛାତ୍ରଛାତ୍ରୀ ଅଂଶଗ୍ରହଣ କରିଥିଲେ ।

The 'Odisha Express'

20.9.20

ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜ ସାମାଜିକ ବିଜ୍ଞାନ ଡ୍ରେବିନାର

ପଟ୍ଟାମୁଣ୍ଡାଇ, (ଆପ୍): ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜ ସାମାଜିକ ବିଜ୍ଞାନ ବିଭାଗ ପକ୍ଷରୁ ଭାରତରେ ନାରୀମାନଙ୍କ ସାମାଜିକ ଆନ୍ଦୋଳନ ଶୀର୍ଷକ ଡ୍ରେବିନାର ଅନୁଷ୍ଠିତ ହୋଇଯାଇଛି । ଏଥିରେ ସମ୍ବଲପୁର ବିଶ୍ୱବିଦ୍ୟାଳୟର ସାମାଜିକ ବିଜ୍ଞାନ ବିଭାଗ ପ୍ରାଚ୍ଚନ ପ୍ରଫେସର ଡ. ପ୍ରେମାନନ୍ଦ ପଣ୍ଡା, ଯୋଗ ଦେଇ ଭାରତରେ ନାରୀ ଆନ୍ଦୋଳନ ଉପରେ ସବିଶେଷ ତଥ୍ୟ ଉପସ୍ଥାପନ କରିଥିଲେ । ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜ ଅଧ୍ୟକ୍ଷ ପ୍ରଫେସର ଅଧିକାରୀ ଲକ୍ଷ୍ମୀନାରାୟଣ ଦାଶ ସ୍ୱାଗତଭାଷଣ ଦେଇଥିଲେ । ଡ୍ରେବିନାରର ଆବାହକ ତଥା ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜ ସାମାଜିକ ବିଜ୍ଞାନ ବିଭାଗ ମୁଖ୍ୟ ପ୍ରଧ୍ୟାପକ ମନୋଜ ପରିଡ଼ା ଅତିଥିପରିଚୟ ପ୍ରଦାନ କରିଥିଲେ । ଅଧ୍ୟାପକ ଡ. ମାନସ କୁମାର ନାୟକ ଧନ୍ୟବାଦ ଦେଇଥିଲେ । ଏହି କାର୍ଯ୍ୟକ୍ରମକୁ ପ୍ରଧ୍ୟାପକ ଡ. ନୀଳମଣି ଲେଙ୍କା, ଡ. ପ୍ରମୋଦ ସାମଲ, ଡ. ଦୁଃଶାସନ ପରିଡ଼ା, ସୁଭାଶିଷ ମିଶ୍ର ଓ ଜିତେନ୍ଦ୍ର ମଲ୍ଲିକ ପ୍ରମୁଖ ପରିଚାଳନା କରିଥିଲେ । ଏଥିରେ ଶତାଧିକ ଅଧ୍ୟାପକ/ ଅଧ୍ୟାପିକା, ଛାତ୍ରଛାତ୍ରୀ ଅଂଶଗ୍ରହଣ କରିଥିଲେ ।

The Odisha Bhandar - 20.9.20